



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Christianity, is truly inspiring. The work is constructive, and makes homiletics a subject of flesh and blood. It fills a great need, and gratitude is due the honored author. Critical questions are not in evidence, though the author freely avails himself of the results of criticism and openly avows the new theology. A special feature is the valuable quotations taken from many sources. Any minister who reads this book will be inspired with a new appreciation of his mission, and will find illuminating suggestions in regard to his message.

The treatment is well suggested by the subjects of the chapters: the minister—his fundamental faith; his function; his authority; his message, individual and social; the minister as a priest; his qualifications; the ministry of Jesus. A comprehensive summary is set forth in the last sentence: "Christianity is such a perception of the Infinite as manifested in Jesus Christ as tends to produce Christlikeness of character, and a Christian minister is one who, inspired by that perception, imparts that Christlikeness of life to those to whom he ministers."

There is need of a further consideration of organized Christianity. The point of view is that church and minister should consciously serve the kingdom of God, and this is well taken. But the church and minister must work through denominational organization; and, in view of the wide duplication of religious forces and missionary organizations, and also in view of the many Christian people who today stand aloof from all organized Christianity, one wishes that Dr. Abbott might have considered also the large organized interests of Christianity in the same comprehensive and fundamental way in which he has dealt with other important problems.

E. A. HANLEY.

CLEVELAND, OHIO.

The Messages of the Psalmists: The Psalms of the Old Testament Arranged in Their Natural Grouping and Freely Rendered in Paraphrase. By JOHN EDGAR MCFADYEN. New York: Charles Scribner's Sons, 1904. Pp. 329. \$1.25.

It is not given to many to write a commentary and introduction in a style which fascinates. Professor McFadyen has succeeded in a manner that is unusual. The Psalms have come to him with a freshness and power which argue strongly for the value of high and accurate scholarship. The literary beauty of the Psalter appeals to him; yet this is but a vehicle by which higher values are conveyed to the soul. The first section of the introduction is entitled "The Unique Religious Value of the Psalter." "The Psalms," he says, "are great because they have seized the

eternal things." They are the utterances of the human heart striving to find God, to meet him face to face; and, like the true worshipers everywhere, the writers find that he is not far from any one of them. The forms, the descriptive power, and the themes of Hebrew poetry are all discussed. The interesting problems of growth, authorship, and superscriptions are illuminated, as well as the very important question whether a large class mirror an experience which is larger than the mere individual. The conclusion is conservative and sane, namely, that more psalms are collective than we ordinarily suppose. Yet the freshness and spontaneity of many can be accounted for only as the result of individual experience, but the truth to individual aspiration makes these very psalms the medium of expression for all whose feelings have been deepest and whose longings are the most lofty. The individual voices the hope and faith of the church universal.

The appendix, with its critical notes on the superscriptions and its bibliography, adds greatly to the value of the volume.

It seems almost invidious to criticise the paraphrases, for the author himself recognizes the limitation to his task. The poetry of the Psalms is such that their power and beauty are lost by any but the most faithful translation. An attempt to explain the brief lyric phrases must generally limp painfully in prose. As a side-light for the student of the Psalms these paraphrases are good, and in the series to which this book belongs they are necessary. But if we had merely the introduction and the summaries of the eleven classes into which he divides the Psalms and Lamentations, there would be enough to stimulate the student to deeper interest and appreciation for these matchless notes of the church's love, aspiration, and loyalty to Jehovah.

AUGUSTUS S. CARRIER.

MCCORMICK THEOLOGICAL SEMINARY.

In a Syrian Saddle. By A. GOODRICH-FREER. London: Methuen & Co., 1905. Pp. 346. 7s. 6d. net.

Two journeys through Syria are described in this interesting volume. In the first a party of five or six, with suitable guards and helpers, made the trip from Jericho eastward to Madaba, Mshatta, Amman, Jerash, and Es-Salt. A later journey with a smaller company was made through Galilee and Samaria, with visits to Nablus, Samaria, the Plain of Esdraelon, the Sea of Galilee and its vicinity. The author is the lady of the company, who reveals a large acquaintance with Palestinian civilization and history. The account is brightened by many humorous incidents, and escapes the seriousness which generally marks the literature of oriental travel. Espe-